

THE
TIME OF THE END;

ITS BEGINNING, PROGRESSIVE EVENTS,

AND

FINAL TERMINATION.

A DISCOURSE BY HIRAM EDSON.

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ERRATA

Several typographical errors having occurred, we give the following errata:
In very many of the texts given, the passages should be connected with a dash, so as to include the intervening verses from the first to the last named.
On page 4th, 7th line from top, read *reserved*;
" 5th, 18th " "
" 5th, 18th " "

On page 4th,	7th line from top, read	<i>reserved</i>	instead of	<i>served</i> .
" 5th, 18th	" "	<i>Hah</i>	" "	Heb.
" 6th, 18th	" "	<i>Rev. xix.</i>	" "	19. 30.
" 11th, 23d	" "	<i>Breslau,</i>	" "	Breslau.
" 11th, 27th	" "	<i>Volhynia,</i>	" "	Volhynia.
" 13th, 30th	" "	<i>13th verse,</i>	" "	19th.
" 19th, 37th	" "	<i>bond,</i>	" "	land.
" 22d, 7th	" "	<i>cut,</i>	" "	cast.
" 22d, 25th	" "	<i>thy,</i>	" "	they.
" 22d, 29th	" "	<i>thy,</i>	" "	they.
" 23d, 41st	" "	<i>it,</i>	" "	in.
" 23d, 24th	" "	<i>thee, O,</i>	" "	omit that.
" 24th, 22d	" "			
" 25th, 19th	" "			
" 27th, 3d,	" "			
" 28th, 20th	" "			
" 28th, 29th	" "			
" 28th, 35th	" "			
" 29th, 1st	" "			
" 29th, 10th	" "			
" 31st, 3d	" "			
" 31st, 6th	" "			
		<i>insert the after that.</i>		
		<i>bands,</i>		
		<i>these,</i>		
		<i>1839</i>		
		<i>instead of last and</i>		
		<i>care of</i>		
		<i>2d</i>		
		<i>instead of lix.</i>		
		<i>off.</i>		
		<i>2l.</i>		
		<i>thine.</i>		
		<i>1839.</i>		

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TO THE SCATTERED FLOCK—THE REMNANT.

God shall judge the righteous and the wicked: *for there is a time THERE, for every purpose, and for every work.*—Ecclesiastes iii. 17.

Dear and well beloved companions in tribulation:—I feel something of the importance of the present crisis; I feel that these are important moments, fraught with momentous and eternal consequences, which hang upon a few short days or weeks, and then the die is cast; then he that is unjust and unholy, will remain so still, and he that is unholy and filthy, must remain so still; and then, says Jesus, behold I come quickly, and my reward is with me, to give to every man according as his work shall be. Let us work then brethren with our might what our hands find to do, as we never worked before; for we have but a few lingering moments to work in, and remember our reward is to be according as our work shall be. Feeling something of the sublimity of the present crisis, and the grand and momentous crisis which is just ready to burst upon us, I wish to offer a few thoughts for your candid reflection and deliberate consideration, on the subject of the beginning of the time of the end and unsealing and opening the Book, and what follows the opening of the Book, and the event now in process of fulfilment which marks the end of the time of the time of the end, or the end itself, and the standing up of Michael, the time of trouble and deliverance of Daniel's people, every one found written in the Book, and the awaking of many of them which sleep in the dust of the earth, some to everlasting life, &c., as brought to view in Dan. xi. 35-45, and chap. xii. 1, 2, 4, 9, in connection with Rev. ix. 13, 15, and chap. x. and chap. xiv. 6, 12, and compared with other portions of the sacred word. It has been thought that Dan. xi. 36, 45, was a prophetic history of France, and the career of Napoleon Buonaparte, and that his campaign to and against Egypt in 1798, marked the beginning of the time of the end. But there are insurmountable difficulties in that application which can never be solved. It is now clear to my mind that such an application cannot be made with any degree

of plausibility or propriety; for it does not to me now seem natural to say that Egypt pushed against France, or Buonaparte in 1798, but right the reverse, Buonaparte went and pushed against Egypt, and Egypt barely stood and fought in self-defence. Again the angel told Daniel that the time of the end was *yet* for a time *appointed*. *Yet* signifies future, the appointed time was not given to Daniel, but served for a future revelation. It was *yet* for a time *appointed*; *appointed* time is most certainly *definite* time. And Daniel's visions, and book, was only closed up and sealed till the *appointed* definite time of the end came, and if that was in 1798, then Daniel's visions and book, was unsealed and opened in 1798. But where is the evidence that such was the facts in 1798, or any where near that time? I know of none. Again, if France, or Buonaparte, was the king described in Dan. xi. 36, 39; and if Egypt pushed against him, Buonaparte, and the king of the north came against Buonaparte like a whirlwind, with chariots and horsemen, and with many ships, in fulfillment of a part of verse 40, then France nor Buonaparte certainly cannot figure any farther in this prophecy than the first part of verse 40, for the remaining part of this chapter is a prophetic history of the campaign of the king of the *north*; and not of the king, against whom the king of the south pushed, and against whom the king of the north came like a whirlwind, with chariots and horsemen, and many ships. No! No!! it is the king of the *north* that is to enter into the countries, and overflow, and pass over, and fill up the prophetic campaign from the latter clause of verse 40, 45, and plant the tabernacles of his palace between the seas, in the glorious holy mountain, and then and there come to his end, and none to help him. Here was always to my mind an insurmountable difficulty which I never could solve, in applying this prophetic history to the career of Napoleon Buonaparte. But it was the best light we then had on this point. But knowledge was to increase. But it always appeared evident, and it is now clear to my mind at least, that this prophetic history of Dan. xi. latter clause of verse 40, 45, is to be fulfilled in a campaign of the king of the *north*, it cannot be applied to the king, which the king of the south pushed at, and which the king of the north came against, like a whirlwind, &c. Again, if the career, or campaign of Napoleon Buonaparte, and his coming to his end at the battle of Waterloo, or on the isle of St. Helena, was a fulfillment of Dan. xi. 40, 45, then at that time, in the career of Napoleon Buonaparte, Michael stood up, and there was a time of trouble such as never was since there was a nation, even to that same time. And at that time, Daniel's people must have been delivered, every one found written in the Book, and many of them which slept in the dust of the earth awoke, some to everlasting life, &c.

And where then can we build our hope of a future deliverance, and resurrection? we should be left without foundation or hope. But by careful examination, we shall find that all of these events, have their fulfillment farther down the stream of time, and nearer home than 1798, or the career of Buonaparte, and that this prophecy does not at all relate to Napoleon Buonaparte. In Dan. viii. 26, the Angel says to Daniel, "and the vision of the evening and the morning which was told is true; wherefore *shut thou up*, the vision; for it shall be for many days," viz: 2300. And in verse 17, he says to Daniel, "understand O son of man, *for at the time of the end*, shall be the vision." That is to say, it is shut up and sealed to the time of the end, but at the time of the end it shall be unsealed and opened and understood. At the time of the end shall be the vision: or the understanding of the vision. Or if you please at the time of the end *the vision* shall be written and made plain upon tables that he that readeth may run or go forth to meet the Bridegroom, &c.—Heb. ii. 2, 3,—Math. xxv. 1. We see clearly then that it was *the vision* of the 2300 days which was *shut up and sealed*, see chap. ix. 24, till the time of the end. In chap. xii. 4, Daniel is told to shut up the words, and seal the Book, *even to the time of the end*, many shall run to and fro, and knowledge shall be increased. And in verse 9, it is said go thy way, Daniel, for the words are *closed up and sealed till the time of the end*. And in chap. xi. 35, Daniel is told that the time of the end is *yet* for an *appointed time*. Appointed time is most certainly *definite* time—*yet* signifies future. The appointed time then was reserved for a future revelation. It is now perfectly clear to my mind that Daniel in chap. xi. 36, 39, has a prophetic history given him, *not* of France or of Napoleon Buonaparte, but it is a complete history of the Mohammedan power. This will be clearly seen by any one who will take the pains to compare the history of that power with Dan. xi. 36, 39. It was told Daniel that this king should do according to his *will*, and exalt himself and magnify himself above every god, and prosper *till the indignation be accomplished*, and at the time of the end, the king of the south should push at him, but the *appointed* time reaching to the time of the end when the king of the south should push at him, was not revealed to Daniel, but St. John on the Isle of Patmos has a prophetic history given him of this same Mohammedan power under the sounding of the 5th and 6th trumpets; and the *appointed time* is revealed to him under the 6th trumpet, viz: four angels were loosed which were prepared *for*, or margin, *at an hour and a day, and a month, and a year*, which is prophetic time, and is 391 years and 15 days. Here is the *appointed* definite time which brings us to the time of the end, where the king of the south pushed at the Mohammedan power in 1839 and in

1840. But it may be asked who is the king of the south? I answer that the power of Egypt is called the king of the south eight or nine times in Daniel, chap. xi. and verses 6 to 9, settles this title on the king of Egypt.

Now by looking on the map of the World, or the map of Asia, it will be seen that Egypt and its capital is almost on a direct line of south latitude from Constantinople, the capital and seat of the Mohammedan power, and on the north line of latitude from Constantinople is St. Petersburg the present seat of the king of the north; hence the fitness of the prophecy. Dan. xi., 40. According to the angel's words to Daniel, this Mohammedan power was to prosper till the *indignation* be accomplished.

St. John saw this Mohammedan power, which is the false prophet, under the pouring out of the sixth vial, sending out of his mouth one of the unclean spirits like frogs, which go forth unto the kings of the earth, and of the whole world to gather them together to the battle of the great day of God Almighty. And in the 19, 20, the false prophet is taken with the beast, and is cast into the lake of fire burning with brimstone. So we see that the Mohammedan power is one of the great factions in the battle of the great day of God Almighty; and thus we see that he is to prosper till the *indignation* be accomplished. Here we see an admirable harmony of Daniel and St. John, with respect to the Mohammedan power. But let us return.

We see that Egypt was the king of the south, and was tributary to Turkey. Mehemit Ali, Pacha of Egypt, got into a broil with the Sultan of Turkey and refused to pay the tribute money. Hostilities were commenced in 1839, and carried on between Mehemet Ali, Pacha of Egypt and the Sultan of Turkey, in 1839 and 1840, and in a decisive battle Mehemit Ali got the better of the Sultan and took his fleet from him, and refused to give it up, and threatened to burn it, if other powers interfered to take it from him, and he was like to become master of the Sultan's throne. The four allied powers of Europe held a conference in London on the subject, and decided to interfere, to settle the difficulty between the Sultan and Mehemit Ali. The Sultan *accepted* the intervention of the great powers, and all these combined events brought about the closing scenes of the sixth trumpet and the 391 years and 15 days. *The appointed time* reaching to the time of the end, expired on the 11th day of August, 1840.

Here is where the king of the south had pushed at him, and this event was to mark the beginning of the time of the end. Here was the *exact, definite, appointed* time and place for the *unsealing of the vision* of the 2300 days, and for the writing of it and making it plain upon tables, the chart, that he that readeth might run and go forth to meet the Bridegroom. At the

time of the end shall be the vision. Here then, is the time and place in 1840, and no where else, for the vision of the 2300 days to be *unsealed* and the *book to be opened*.

Well, did St. John see the book opened at this time and place? most certainly he did. After bringing us through the 391 years and 15 days, and the closing scenes of the sixth trumpet, he next says: "And I saw another mighty angel come down from heaven." From Heaven, signifies, the truth of God, from God, from heaven. As Christ asked the Pharisee of the baptism of John, "Whence was it, from heaven, or of man?" so with this mighty angel's message, it was the truth of God, it was from heaven, "Clothed with a cloud, and a rainbow was upon his head, and his face was it were the sun, and his feet as pillars of fire," emblematical of the power and glory, and majesty of his message, "And he had in his hand a little book open." When? answer, in 1840.

But, says some, I think the vision was unsealed and the book opened before 1840, as Mr. Miller and some few others preached it before that time. Very well, there is always a preparatory work prior to the accomplishment of any great event. The king of the south must first become disaffected towards the Sultan of Turkey, and refuse to pay the tribute money, and get into a broil, and a declaration of war be made, before hostilities commenced, and the king of the south push at him. God has a time for *all* things. A time of preparation for an event; and a time for the event. God has a day of preparation before his coming, and we are now in the day of his preparation. See Nahum ii. 3. So what Mr. Miller and a few others did in the advent cause before 1840, was only a preparatory work, prior to the unsealing and opening of the book. Or if you please, while the king of the south was pushing at Turkey, the vision and book was unsealing and opening, but was not fully unsealed and opened till August 11th, 1840.

Says the Advent Shield: "Up to this period, all that had been done, was accomplished by individual effort." In this depression of affairs it was determined to hold a *Second Advent Conference*. Here they agreed to put forth their united efforts to arouse the country and the world to a sense of its coming doom. It was here then that the Angel took his position, or stand, and set his right foot upon the sea and his left foot upon the earth. Says the Shield: "this was styled the first general conference of Second Advent believers." Again says the Shield: "From the 11th day of August, or the event of that day, entirely discomfited the hosts of the enemy. The cause again revived and careered on its way, with still greater power than ever before.

On the 20th of March, 1840, the first number of "Signs of the Times," was issued. The first second advent periodical was issued without money, patrons, or scarcely friends.

Also in 1840, the vision of the 2300 days was written and made plain upon tables, the chart, and many who read it did run and went forth to meet the Bridegroom; and this was the appointed time and place for it to be done, and no where else, Amen.

Let me illustrate by a figure. Say there is an appointed hour for the cars to leave Albany. There must necessarily be a preparation prior to the appointed hour, and when the appointed hour arrives, the power of steam is let on to the machinery and the train moves off at the appointed hour with speed. And so there was a preparation going on while coming up to the appointed time for the unsealing and opening of the book, in order that the advent movement might start or begin at the right time. And the events of August 11th, 1840, was to the advent movement what the power of steam is on the machinery of the rail road locomotive. So from the 11th day of August 1840, the advent cause and message, or angel, careered on its way with *greater power than ever before*, and as it rolled through to every nation, and kindred, and tongue, and people, crying with a *loud voice* as when a *lion roareth*, saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come, &c. And when he had cried from 1840, to 1843, then seven thunders utter their voices, perhaps to toll the death knell of time, while the vision tarried and time was dying, and we were waiting for the vision to speak at the end and not lie. And then in 1844, the angel which stood upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven and the things that are therein, &c., that there should be *time no longer*. Here in 1844, the 2300 days ended. Here was the end, and here the vision spoke, after tarrying at the end, and *did not lie*. And what did it speak? It said with a solemn oath, that time should be *no longer*. It also said that the sixth trumpet, and the second woe ended the 11th day of August, 1840, and that the time quickly, was from 11th August, 1840, to 10th, 7th month, 1844, and that then the 7th trumpet would begin to sound on the 10th day of the 7th month, '44, and the mystery of God would be finished as he hath declared to his servants, the prophets; and that the Bridegroom would come on the 10th day of the 7th month, and they that were ready would go in with him to the marriage, and the door would be shut. This was what the vision spake at the end, and that with solemn oath, and God said it would *not lie*.

Now who is ready to contradict God, and say the vision did lie. *Beware! oh beware!* God has given an *appointed time*, for these events to occur. At the *time appointed the end shall be*. And these events have occurred at the exact appointed time, and they have *loomed up never to recur*. God is not man, that

he should make a mistake in fulfilling his word, and have to stop his providential car—turn round, and roll over the ground the second time for an improvement. *No, no*; as for God, his way is perfect. When his providence fulfills an event once, it looms up as an event in the past never to recur. We see then that the vision and book was unsealed and opened at the exact *appointed time*, and the advent movement was commenced at the exact appointed time. And God has seen to it that it has been carried forward in regular order according to his divine arrangement, and there is not a leak or breach in the whole divine arrangement, nor a break or leak, in its accomplishment and fulfillment. Hence we are not at a loss to know our present whereabouts, and our present position, and the present and coming crisis.

Let us recapitulate, first, the vision unsealed and book opened in 1840. Then follows the first angel or message, Rev. xiv. 6, saying, &c., or proclaiming the hour of God's judgement is come. Then another follows him saying, Babylon is fallen, is fallen, that great city, &c. Come out of her my people, &c. Here we got rid of the mark of the beast, and left off worshipping the beast and his image then follows the third angel with his loud solemn warning voice—if *any man* worship the beast and his image and receive his mark, &c., the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, &c. But oh how many have turned a deaf ear to the solemn warning of this messenger, and are now worshipping the beast and his image, and have received his mark. But this solemn messenger is still raising his warning voice and will continue it till the servants of God are all sealed. This is our present position under this third angel's message of solemn warning. Let us beware then how we disregard the solemn admonition. "If *any man* worship the beast, the same shall drink the wine of the wrath of God," &c. But we have something more here under this third angel—here is the patience of the saints—*here are they that keep the commandments of God and the faith of Jesus*. And blessed are they that *do his commandments* that they may have a right to the tree of life and may enter in through the gates into the city. Oh who does not want a right to the tree of life, and enter in through the gates into the city. Then you must keep the commandments of God. For this is our *present position, present truth, and present duty*. Said the inspired preacher, "let us *hear* the conclusion of the whole matter, *fear God* and keep his *commandments*, for this is the *whole duty of man*." But more of this by and by.

We have seen that the campaign of Egypt against Turkey in 1839 and in 1840, has correctly marked the beginning of the time of the end, the unsealing and opening the book, and the

rise and progress of the advent movement, all in exact time and place and in order. And now we shall see that the campaign of the king of the north will mark the end of the time of the end. The standing up of Michael, which standeth for the children of Daniel's people. And the time of trouble such as never was, and the deliverance of Daniel's people every one that shall be found written in the book, &c. But who is this king of the north? I answer Russia. This king of the north is to plant the tabernacle of his palace in the glorious holy mountain, and there comes to his end and none to help him. This is identical with the chief prince of Meshech and Tubal the Gog of Ezekiel, 38th and 39th chapters of Ezekiel, which God says he will cause to come up from the *north* parts and would bring him upon the mountain of Israel, and he shall *fall* upon the mountains of Israel, and all his bands and the people that are with him, and be given unto the ravenous birds of every sort, and to the beasts of the field to be devoured. And he shall fall upon the open field, for I have spoken it, saith the Lord God. Thus saith the Lord God, speak to every feathered fowl, and to every beast of the field, assemble yourselves, and come gather yourselves on every side to my sacrifice—margin, to my slaughter, that I do slaughter for you even a great slaughter *upon* the mountain of Israel, that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty and drink the blood of the princes of the earth. Thus shall ye be filled at my table with horses and chariots, with mighty men and with *all* men of war, saith the Lord God. Compare Dan. xi. 40, 45, Ezek. 38, and 39, chapters, Rev. xix. 11, 21. It is clear from the texts and many others that the king of the north in Dan. xi. 40, 45, is identical with the Gog of Ezekiel from the land of Magog, the *chief* prince of Meshech and Tubal from the *north quarters*, and is to come up from the *north parts*—margin, from the *sides of the north*, and come upon the mountains of Israel. I say they are identical—they are one and the same, and he comes to his end on the mountain of Israel in the battle of the great day of God Almighty, and none to help him; in the time of trouble such as never was since there was a nation, even to that same time, when Michael stands up, which standeth for the children of Daniel's people, then they shall be delivered, every one found written in the book, and many of them that sleep in the dust of the earth, shall awake to everlasting life, *Amen*. At the time of the end shall the king of the south push at him. The Mohamedan power, and the king of the *north* shall come against him like a *whirlwind*, with chariots, and horsemen and many ships. And he shall enter into the countries; plural, and shall *overflow* and pass over: he shall enter also into the *glorious land*—land of Israel, and *many countries* shall be overthrown, &c.

When will this mighty campaign of the king of the north be prosecuted? Inspiration and the signs of the times answer in thunder tones—in 1849. Said Jesus, "*Verily* I say unto you, this generation shall *not* pass, *till* all these things be fulfilled." Let me here introduce a few extracts from the New York Tribune and other public journals: "*Russia*.—The emperor has issued a ukase to all the official departments, informing them that in the year 1849 they are not to present any petitions whatever for an increase of salary or pecuniary assistance of any kind, because the country will require *extraordinary* pecuniary resources for the *consolidation* of the *whole* army." In 1849, be it remembered, whoever acts contrary to this ukase is to be subjected to severe punishment. This ukase is one of immense importance at this moment, for a prohibition of the kind has not been known in the memory of man, and clearly indicates that the Czar has *very extensive projects*, for the carrying out of which he is reserving his finances. *One of the most important tokens* relative to measures about to be taken in the present position of the affairs of the *north*, is the *fact*—that a Russian squadron has *already received orders* to cruise in the east seas. Here is another extract: "*Russia*.—Warlike movements. Advices from the Danube announce that a Russian army of 30,000 men had entered Walachia. In the Breslau journals of the 16th inst. it is stated that the whole Baltic sea is covered with Russian men of war; the whole western frontier of the Russian empire *bristles* with *bayonets*; the troops advance forward from Lithuania and Volhignia by forced marches. The chief force of the Emperor Nicholas stands already on the river Pruth, ready at any moment to march into Moldavia, and of course in Walachia. Again, the mission of Gen. Grabbe, without having failed, has not turned out according to the wish of the emperor Nicholas. Russia had *demande*d the joint occupation by a Russian and Turkish Army of the provinces of Moldavia and Walachia; the election of hospodor without the intervention of the legislator of those provinces; an alliance, offensive and defensive with the Porte; the dismissal of Redsehid Pacha, and the *passage* of a *Russian fleet* through the *Dardanelles*. Only the first point was granted—the rest was refused. But all this is in vain—I repeat to you that war is inevitable."—*N. Y. Tribune*. Again "The Russian Inroads. The day long expected *has at last arrived*. Russia is in arms before Europe."—*N. Y. Tribune*. Again: "*Turkey, Constantinople*, June 25. —The sultan has sanctioned the decision of the council which refuses to grant a passage *via* Servia to the Austrian troops. This decision has been communicated to the representatives of the two powers. The Porte protests against the entry of the Russian troops of Moldavia and Walachia into Transylvania.

It declares that it will oppose by force of arms the return of these troops to their own territory. The armaments continue. A reserved corps has been formed in Bosnia, and the Turks are prepared for every contingency. Eight thousand Russian troops had disembarked at Ackermann coming from Sebastopol to replace the corps of Gen. Luders, which has quitted Walachia for Cronstadt. The Turks again display great energy, &c." Philip Olivarius, a monk of Orval, in the year 1544 predicted, it is said, all the remarkable events of the present century. The following lines have long been current in Germany: I would not be a king in 1848; I would not be a soldier in 1849; I would not be a grave digger in 1850; But I would be whatever you please in 1851."—*N. Y. Tribune*. And here is another from the *Ontario Messenger*—"A remarkable prophecy. A correspondent of the New York Journal of Commerce says, 'All agree that the year 1849 is to be fraught with events, and whether better or worse for mankind remains to be seen. One of the most curious predictions I ever read was brought to my notice yesterday by a clerical gentleman of this city. It is in a letter of one of the most eminent Roman divines, as follows: 'They write to me from Orvieto in date of 17th of March. Lately in Rome, in the library of the Augustinian Convent, a very curious prophecy has been found. It is printed in a work entitled '*De Fluctibus mysticæ navis; auctore Ridolpho Gelthier; Augustate, 1675.*' Before the *Middle of the XIX Century* sedition will be excited every where in Europe. Republics will arise; kings will be put to death together with the nobility and ecclesiastics; and religionists will desert their convents. Famine, pestilence and earthquakes will spread desolation over many cities. Rome will lose her sceptre by the invasion of false philosophers. The Pope will be made a captive by his own people, and the Church of God will be placed under tribute, divested of its temporal possessions. In a short time there will be no Pope. A Prince from the north will over-run Europe with a great army, destroy the republics, and exterminate all rebels. His sword, wielded by God, will vigorously defend the Church of Christ, uphold the orthodox faith, and subdue the Mohammedan Power. A new pastor, the final one, will come by a heavenly sign from the shore in simplicity of heart and in the doctrine of Christ, and peace will be restored to the world.'" We have seen why Philip Olivarius would not be a king in 1848: seditions were excited every where in Europe, the thrones of Monarchs were cast down and republics did arise. And now we are seeing why he would not be a soldier in 1849: he no doubt had his eye on the mighty campaign of the king of the north, when he said he would not be a soldier in 1849. The prince from the north, Russia, is now destroying

the republics, as another extract from the N. Y. Tribune will show. "*The betrayers of liberty.*"—It is manifest that the cause of republican renovation is temporarily crushed in Europe. There is still a hope that the Hungarians may beat back the half million of invaders now closing in upon them from three sides, but such a result is hardly within the compass of rational probability—for the present we may regard the *Republican cause* as lost."

According to the above prophecies, this king of the north will have finished his mighty campaign and come to his end and none to help him, and the new pastor, the final one, which is Jesus Christ, will come before the middle of the XIX century, before 1850 passes. And says Jesus, "*Verily I say unto you, this generation shall not pass away till all these things be fulfilled.*"

Our best understanding of the length of a generation is 70 years; commencing this generation, at the darkening of the sun, May 19th, 1780, and it ends May 19th, 1850. With all of these facts before us, and the signs of the times, the solemn question comes home to our minds, where are we? and every thing conspires to echo back in thunder tones, "right at the very point of the standing up of Michael—the time of trouble, such as never was since there was a nation, and the deliverance of Daniel's people, every one found written in the Book, and the battle of the great day, of the great day of God Almighty. Tidings out of the east and out of the north shall trouble him; (the king of the north) therefore he shall go forth with great fury to destroy, and utterly to make away many; to destroy." And, by the by, this is the destroyer of the Gentiles, spoken of by the prophet, Jer., iv. 6, 7, 19, "set up the standard toward Zion, retire, stay not;" why? "for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way. He is gone forth from his place to make thy land desolate, and thy cities shall be laid waste without an inhabitant. Behold he shall come up as clouds, and his chariots shall be as a whirlwind. His horses are swifter than eagles." Read also Ezekiel xxxviii. 15, 16. It may now emphatically be said, the destroyer of the Gentiles is on his way, the work of destruction has begun and is going on in good earnest. The sword, the pestilence that walketh in darkness, and the destruction that wasteth at noon-day, and the famine; these three of God's four sore judgments are already in the field doing their work of destruction, destroying them which destroy the earth; Rev. xi. 18. This is evidence conclusive that we are in the days of the voice of the seventh Angel and near the last end of its blast. The last event under the sounding of the seventh Angel is in process of fulfillment; the third woe is upon the

inhabitants of the earth. And the fact that we are in the days of the voice of the seventh Angel is proof positive that the loud cry (Rev. x. 3) as when a lion roareth, and the solemn oath of the same Angel with the uplifted hand to heaven that time should be *no longer*, are both in the past. Else how could the same Angel say at the time of uttering the oath, but in the days of the voice of the seventh Angel, when he shall begin in future to sound, had not yet began to sound in the time of uttering the oath, but was the next event at hand just on the point of beginning to sound. On the 10th day of the 7th month, as also said the vision when it spake and did not lie, the jubilee trumpet sounded to give notice to the Israel of God that the time of their release and deliverance from servitude and bondage had come. This was a type of the seventh trumpet. So also in the days of the voice of the seventh Angel. The time is come for the whole Israel of God to be released and delivered from the bondage of death and corruption into the glorious liberty of the sons of God. The jubilee trumpet was to sound on the 10th day of the 7th month in the day of *atonement*.—Lev. xxv. 9.—in the day of cleansing the typical sanctuary on account of the uncleanness of the children of Israel,—(see Lev. xvi.) So also the seventh trumpet must sound in the day of final atonement in the time of the blotting out of our sins, just as Jesus Christ is about to be sent unto us who before was preached unto us, whom the heavens have received until the times of restitution of all things spoken of by the mouth of all the holy prophets since the world began. In the time of the cleansing of the antitypical sanctuary, the antitypical trump of jubilee, the seventh trumpet must sound, unto 2300 days, *then shall the sanctuary be cleansed*.

We have before shown that the 2300 days ended the 10th of the 7th month, 1844, and no where else. Jesus became a minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man, at the end of the seventy weeks. In A. D. 33, then there was but 1810 years remaining to fill up the 2300 which brought us to 1843, to the tarrying of the vision. In the pattern the figure of the true tabernacle, the typical sanctuary, there were two apartments, the holy and the most holy place, the first and second veil. Into the second went the High Priest alone once every year on the tenth day of the seventh month, and he could enter it on no other day on pain of death.—Lev. xvi. 2, xxiii. 27, *every thing upon his day*,—verse 37. Aaron, the typical priest, on the 10th day of the 7th month, was arrayed in the holy linen garments with the golden mitre, the holy crown upon his head with the breast plate of judgement, upon which were four rows of stones, in them engraved the names of the Twelve Tribes of Israel, that Aaron

might bear their names on his heart when he goeth into the most holy place before the mercy seat to make an *atonement* for them.

A golden bell and a pomegranate, upon the hem of the robe round about, and it shall be upon Aaron to minister, *and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out*, that he die not.—Ex. xxviii, 33-35. Now Paul tells us that this service was an example and shadow of heavenly things.—Heb. viii. 1-5, ix. 1-7. Type must have its antitype; there can be no shadow without a body and substance which casts the shadow. Said our high priest, I am the vine, ye are the branches. Can a vine be removed and not affect the branches? certainly not. There is a company which follow the lamb whithersoever he goeth.—Rev. xiv. 4. So also when Jesus our high Priest and minister of the true sanctuary and tabernacle was arrayed in the royal robe to go into the most holy place before the mercy seat, to blot out the sins of his people, make atonement, and cleanse the sanctuary at the end of the 2300 days. *We heard the sound of his going in 1844*. Behold the Bridegroom cometh, &c.

And now, *with all the confidence and positiveness* with which we proclaimed the midnight cry in 1844, yea, with tenfold more confidence and positiveness, we now declare that we are now beginning to hear the *sound* of our high priest coming out. 1810 years Jesus was employed in the holy place receiving penitent sinners, forgiving sins. The idea is plausible that he will be in the most holy as many days as he was years in the holy, which was 1810, which would be a little short of five years, and would terminate before the 10th of the 7th month, 1849. And our past and present experience and inspiration, and the signs of the times, all conspire to declare that Michael is just on the point of standing up. But before he stands up the servants of God must all be sealed and their sins be blotted out—the plan and work of redemption be completed. Then he will come out and lay off his priestly robe and put on the garments of vengeance. Then the day of vengeance will be in his heart, and the year of his redeemed will have come. It is then that Michael stands up. Then he that is unjust and filthy let him be so still, and he that is righteous and holy be so still. Then says Jesus, behold I come quickly, and my reward is with me, to give to every man according as his work shall be. And O, let us work while we have opportunity. The servants of God must all be sealed and there is but a few short weeks to do it in.

Let us be found acting in concert with the sealing angel, and O, you my brethren who know the truth, sieze the standard. Set up the standard toward Zion. Retire, strengthen, stay

not, for, says God, I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentile is on his way. And see that you keep ahead of the destroying Angel!

You have done the will of God in proclaiming the hour of his judgment, and the fall of Babylon, and the midnight cry. You have been coming through the time of fiery trial, the patient waiting time. You have lived by your faith in these truths while many have drawn back, and God says my soul shall have no pleasure in them. You have had need of patience that you might receive the promise; believing that yet a little while and he that shall come, will come, and will not tarry. Here has been the patience of the saints, and here are they that keep the commandments of God and the faith of Jesus. Present truth is the commandments of God; our present position and duty is doing and teaching them; this alone will ensure us a right to the tree of life, and an entrance in through the gates into the city. And whosoever shall do and teach them shall be highly esteemed in the reign of heaven; *whosoever* shall break *one* of these least *commandments* and teach men so, shall be in no esteem in the reign of heaven. But, say some, I prefer our common English version which reads, he shall be called the least in the kingdom of heaven.

Oh! how or what shall be done for your recovery out of this snare? Come and let us reason together on this momentous and all important subject; and if ye will deal kindly with my Master tell me, and if not tell me, for on this point and a few moments more of the long suffering and *waiting* of God as in the days of Noah, hangeth eternal destinies for weal or woe. *Therefore* will the Lord *wait* that he may be gracious unto you; therefore will the Lord be exalted that he may have mercy upon you, for the Lord is a God of judgment: blessed are all they that wait for him, Isa. xxx. 18. What is the Lord's complaint against you for which he is waiting that he may be gracious unto you? Read verses 1, 8, 9: see margin of verse 8, woe to the rebellious children, saith the Lord, that take council but not of me, and that cover with a covering but not of my spirit, that they may add sin to sin. 8th verse, now go write it before them in a table, and note it in a book, that it may be for the *latter day*, that this is a rebellious people, lying children, children that *that will not hear the law* of the Lord.

My prayer is, that while we examine this point, that God may enable you to forget and lose sight of the unworthy writer and look at the subject candidly and not reject the truth of God on account of the weakness and unworthiness of the feeble instrument through which the truth may be brought before your

minds. Remember that God sometimes chooses the foolish and weak and base things of this world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are; that *no* flesh should glory in his presence; that according as it is written, he that glorieth let him glory in the Lord, (see 1 Cor. i. 26-31.)

But it will do you nor me no good for us to lower down the standard of truth, or to daub with untempered mortar. We are coveting no man's silver, or gold, or apparel. We have no man's person in admiration because of advantage. The judge standeth before the door. He says, cry aloud, spare not; lift thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins. We see the sword is coming, and should we not give the warning; the blood of souls would be required at our hands. You seem to think that you can break God's commandment, to remember *the Sabbath* day to keep it holy, and yet only be called the least in the kingdom of heaven. But do you think you can violate God's law with impunity? Do you say the law is abolished, the law of God, the ten commandments? Then the Bible is abolished, for on the ten commandments, love and duty to God and love and duty to man, our neighbor, which are the two great commandments embracing the whole ten, on these two hang all the law and the prophets. Paul does not make void the law, as some say he does, for he says, do we then make void the law through faith? God forbid; Yea, we establish the law, for by the law is the knowledge of sin, for without the law sin is *dead*. There is no such thing as sin in existence without the law, for sin is the transgression of the law, and the penalty of the law is death. It demands obedience or death, and will never be satisfied till it has its demands. The law is the rod with which the nations are to be ruled and dashed to pieces as a potter's vessel. The prophet Esdras has said—and he shall destroy them without labour by *the law*, which is like unto fire, (see Esdras xiii. 9-11, 38.) He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked, (Isa. xi. 4.) Rev. ix. 15, 21.—And out of his mouth goeth a sharp sword that with it he should smite the nations, and he shall rule them with a rod of iron, &c. He shall judge the people with his truth. Thy law is the truth. So speak ye and so do as they that shall be judged by the law of liberty.—James ii. 12. Our Lord, in his memorable Sermon on the Mount, preached from the law and said, Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill, for verily I say unto you, *till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled*. This ought to satisfy every honest inquirer after truth. Heaven and

earth has not yet passed, therefore not one jot or tittle has passed from the law. We see that the law was the foundation of this Sermon of Christ's on the Mount, and in closing up this Sermon he shows the importance of obedience to this divine law, and the fearful destiny of such as disregard one of the least of the commandments of the law. Hear him—Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that *doeth the will* of my Father which is in heaven. Many will say to me in that day, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works; and then will I profess unto them, I never knew you, depart from me ye that work iniquity. Therefore, *Whosoever* heareth these sayings of mine and *doeth* them, I will liken him unto a wise man which built his house upon a rock. Such an one builds upon the divine law, written and engraven in stone. And the rain descended, and the floods came, and the winds blew and beat upon that house and it fell not, for it was founded upon a rock; and every one that heareth these sayings of mine and *doeth* them *not*, shall be likened unto a foolish man which built his house upon the sand, and the rain descended, and the floods came, and the winds blew and beat upon that house and it fell, and great was the fall of it.

Thus closes the Sermon preached from the divine law on the Mount, and it does not appear from this that whoever breaks one of the least of these commandments, that they will ever attain even unto the least in the kingdom of heaven. Said Jesus, if thou wilt enter into life, keep the *commandments*; and God says by the mouth of Solomon,—Prov. xxviii. 4, 9,—they that *forsake the law praise the wicked*, but such as *keep the law, contend* with them. *He that turneth away his ear from hearing the law even his prayer shall be abomination.* And by the mouth of James, *whosoever* shall keep the whole law and yet offend in one point, he is guilty of *all*. But when we urge the claims of the divine law, keeping and *doing* the commandments of God, we are met with the declaration that there are a great many commandments in the Bible. Very well, there is not a commandment in the whole Bible but what hangs on the divine law of commandments, written and engraven in stone, ten in number; on these hang all the law and the prophets. Then the cry of charity is raised, you have no charity for any but such as believe with you. We are *commanded* to have *charity* say they. Well, we have got charity. True charity is love, and he that says that he loveth God and keepeth not his commandments is a liar, and the *truth is not in him*. True charity rejoiceth in the *truth*. Thy law is the *truth*. Says David and says John, *this is love, that ye keep his commandments*. Said Jesus, he that keepeth my *commandments*, he it is that loveth me. And one of his

commandments is, if thou wilt enter into life, keep the *commandments*. To such as raise the cry of charity we would request to just turn to 1 Cor. xiii. 4, 7, and read what the fruits of charity are. Says Paul to Timothy, now the *end*, that is the *design* or *fruit* of the *commandment*, is *charity*. If we keep the *commandments*, then we have *charity*. Behold the days come saith the Lord when I will make a new covenant with the house of Israel. What are, and when are the days *in* which the new covenant is to be made? answer, in the gospel dispensation. Now what is the new covenant, or promise? answer, *after* those days, that is, *after* the gospel dispensation. Saith the Lord, I will put my law into their mind and write it upon their hearts. Mark, when this is done, they shall *no* more teach every man his neighbor and every man his brother, saying, know the Lord, for then all shall know me from the least to greatest, &c.—Jer. xxxi. 31, 34,—Heb. viii. 8, 12. Mark, he does not make a new law, but writes *his law*; he speaks of it as already made in their hearts. David says the law of the Lord is perfect converting the soul. If *perfect*, there is no necessity of a new law. And we see it is to be put, margin, give, into their hearts *after* the gospel dispensation.

Now the question arises, is it before or after immortality? God says by the mouth of the prophet, Micah, vii. 15, according to the days of thy coming out of the land of Egypt will I shew unto him marvelous things, &c. See also Hosea ii. 14, 22, therefore behold I will allure her, and bring her into the wilderness, and speak to her *heart*; margin, and I will give her her vineyards from thence, and the valley of *Achor*, that is valley of trouble, for a door of hope, and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of *Egypt*, &c.; read to the 22 verse. Now see Ezek. xx. 33, 36, And I will bring you into the wilderness of the people, and there will I plead with you, face to face, *like* as I pleaded with your father's in the wilderness of the the land of Egypt, so will I plead with you saith the Lord God; And I will cause you to pass under the rod, and I will bring you into the land, margin, the *delivering* of the *covenant*. This is identical with Heb. viii. 10, and Jer. xxxi. 33, give my law unto their minds, and write it in their hearts; see margin of Heb. viii. 10, Ezek. xx. 38, and I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel.

Here we see that the covenant *cannot* be delivered to the *rebels* against God's governmental law on account of their transgression against God. They are to be purged out from among God's people, and they shall not enter into the land of Israel;

their carcasses must fall in the wilderness. The law cannot be given into their hearts; they are not loyal to the king's law, but rebels and transgressors, and sin is transgression of the law and the wages of sin is *death*. And we see also from the above that the delivering of the covenant, the giving of God's law into the hearts of God's saints, is in the wilderness of the people under the *rod*. See Isa. x. 24, 28, Micah vii. 14, 15, Ezek. xx. 37, in the valley of *Achor*, the time of trouble. In connection with the above, see Rev. xv. 5, and chap. xi. 19; in the Mosaic Tabernacle, which was the pattern or figure of the true, the tabernacle of the testimony was the most holy place. In it was the ark, and in the ark was God's testament, the ten commandments. The covering of the ark was the mercy seat made of pure gold; in this tabernacle, the most holy place, God appeared in a cloud above the mercy seat. This second apartment could only be opened and entered by the high priest on the tenth day of the seventh month, the day of atonement and cleansing the sanctuary. So also in the antitype, the true tabernacle, the temple of God, in the day of final atonement, and cleansing of the sanctuary at the end of the 2300 days under the sounding of the seventh angel. St. John says, I looked and *behold* the tabernacle of the *testimony* in heaven was opened. The temple of God was opened in heaven, Rev. xv. 5, and chap. xi. 19, and there was seen in his temple the ark of *his testament, or covenant*, his law, the ten *commandments*. They are there safe in the archives of heaven and it is about to be delivered and given into the minds and written in the hearts of God's saints in the wilderness of the people under the rod in the valley of *Achor*, or the time of trouble.

Now just this moment, I begin to see that it was not St. John that said, *here* is the patience to the saints, *here* are they that keep the commandments of God, and the faith of Jesus. But it was the third Angel which John heard say, *here* is the patience of the saints, *here* are they that keep the commandments of God and the faith of Jesus; this is a part of the third Angel's message. We were right in acting in concert with the first Angel in proclaiming, the hour of God's judgment is come. We were right in concert with the second Angel in saying *Babylon is fallen*, come out of her my people. We are right in acting in concert with the third Angel, if any man worship the beast and his image, and receive his mark in his forehead, the Pope's sabbath; in his mind, forehead or in his hand, working with his hands on God's holy sabbath; rebelling against God, transgressing and setting at defiance God's holy law, I say we are right in acting in concert with this third Angel in saying the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation. And he shall be tormented with

fire and brimstone in the presence of the holy angels, and in the presence of the lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. This is our present and solemn duty to God and the church. Yea, necessity is laid upon us; yea, woe be unto us if we refuse to swell the last notes of this last *solemn warning*, and *final doom*. At the same time we are in concert with this third Angel in saying and proclaiming here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus. Here is our present position, our present truth, and our present duty. Right *here*, in exact time and in the place, and in the order of the Lord Almighty's all wise council and divine arrangement, fixed as a nail fastened by the master of assemblies in a sure place. I have no misgivings, no guess work here on this point whatever. It is no wild imagination of the brain; no, no, we are not taught it but by the revelation of Jesus Christ.—See chap. i. 1, 3, chap. xiv. 6, 12. Oh the awful solemnity that rolls over me while I contemplate the duty and mission of this third Angel, while he draws the dividing line between the two classes, viz: those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark in his forehead or in his hand and pronounces the solemn fiat of Jehovah, saying with a loud voice, if any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation. &c.

There is no other alternative but to keep the commandments of God and the faith of Jesus, or drink the wine cup of God Almighty's wrath which is about to be poured out from his seven vengeful vials. And when this third Angel has finished his message he reports his work done, Ezek. ix. 11. Next the high priest comes out, lays off his priestly robe, puts on the garments of vengeance, takes his position on the white cloud, the seven Angels come out of the temple having the seven plagues, clothed in pure and white linen, and having their breasts girded with golded girdles; to them is given seven vials. A great voice from the temple bids them to go their ways and pour out the vials of the wrath of God upon the earth. At this time Michael is standing up, and the time of trouble is universal all over the earth. The saints are delivered, every one found written in the book. The nations are ruled with a rod of iron and dashed to pieces like a potter's vessel. But we said there was no other alternative for us but to keep the commandments of God and the faith of Jesus. Yes we must keep that long neglected, despised and trodden down commandment—THE HOLY SABBATH. Ex.

xxxi. 11, 18, speak thou also unto the children of Israel, saying, verily my sabbaths ye shall keep, for it is a sign between me and you throughout your generation, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore, for it is holy unto you, every one that defileth it shall surely be put to death, for whosoever doeth any work therein, that soul shall be *cast off* from among his people. Six days may work be done but in the seventh is the sabbath of rest, holy to the Lord. Whoever doeth any work in the sabbath day, he shall surely be put to death; wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generation for a perpetual covenant; it is a sign between me and the children of Israel forever, for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone written with the finger of God. But some will say this belonged to the Jews, and it is not binding on us Gentiles. Very well then, it is a perpetual covenant to the Jews throughout their generations; and God says my covenant will I not break, nor alter the thing that is gone out of my lips. God has broken down the middle wall of partition between Jew and Gentile. He is no more a Jew which is one outwardly, but he is a Jew which is one inwardly; not because they are the seed of Abraham, are they all children, but in Isaac shall they seed be called; they are not all Israel which are of Israel, but the children of promise are counted for the seed. Now to Abraham and his seed were the promises made. He saith not and to seeds as of many, but as of *one*; and to they *seed*, which is Christ. Know therefore that they which are of faith; the same are the *children* of Abraham. Some say they are Jews, but are not, but do lie.

With all Bible Jews then, the children of Israel that are counted for the seed, with such the sabbath is a perpetual covenant throughout their generations, a sign between them and God forever, that they may know that the Lord doth sanctify them. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? see for that the Lord hath given you the sabbath. The little horn thought to change times and laws, the sabbath law, and now the Lord is about to make the earth empty and make it waste and turn in upside down and scatter abroad the inhabitants thereof. The land shall be utterly emptied and utterly spoiled, for the Lord hath spoken this word; the earth also is defiled under the inhabitants thereof. How is the earth defiled under the inhabitants thereof? Here is the answer—because they have transgressed the laws, *changed the ordinance*, broken the *everlasting covenant*,

therefore hath the curse devoured the earth and they that dwell therein are desolate; therefore the inhabitants of the earth are burned and few men left, (Isa. xxiv. 1-6.) transgressed the laws, changed the ordinance, broken the everlasting covenant—here we see is a breach. Now see Ezekiel xxii. 30, 31—And I sought for a man among them that should make up the hedge and stand in the gap before me for the land that I should not destroy it, but I found none, therefore have I poured out mine indignation upon them. I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads saith the Lord God. Jer. vi. 16-19.—Thus saith the Lord, stand ye in the ways and see and ask for the *old path*, where is the good way, and walk therein and ye shall find rest for your souls. But they said, we will not walk therein. Also I set watchmen over you saying, hearken to the sound of the trumpet, but they said we will not hearken; therefore hear ye nations, hear O earth, behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words nor to my law, but rejected it: (verse 22,) Thus saith the Lord, behold a people cometh from the *north* country, and a great nation shall be raised up from the sides of the earth; they shall lay hold on bow and spear, they are cruel and have no mercy; their voice roareth like the sea, and they ride upon horses set in array as men for war against the daughter of Zion. Gentile church, read the whole—see Jer. l. 41, 42; iv. 6, 7; li. 48-50. The battle of the great day of God Almighty is just at hand, and who will stand in the gap to repair the breach, for God says, by Ezekiel xiii. 4, 5—O Israel, thy prophets are like the foxes in the desert, ye have not gone up into the gaps (margin, breaches) neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. We have before shown that this gap or breach was the changing the ordinance, the sabbath *breaking*, the everlasting or perpetual covenant. Now see Isa. lviii. 12-14—Thou shalt be called the repairer of the breach, the restorer of paths to dwell in, *if*, (here comes the condition,) *if* thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord honorable, and shalt honor him, not doing thine own ways nor finding thine own pleasure nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it. But the prophets of Israel have not gone up into the gap or breach, but they have taken the direct opposite course. Read Isa. lviii. 12-14; Ezekiel, ch. xxxiv., they have built up a wall (a slight wall, margin, Ezekiel xiii. 10) and daubed it with untempered

mortar, and by so doing they have made the heart of the righteous sad whom I have not made sad, says the Lord, (verse 22.) When we look back to the Philadelphia state of the church in 1843 and '44, and draw the contrast between that and the present state of the Laodicean church, we are led to cry out in the language of Jeremiah ix. 1, 2—O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave them and go from them, for they be all adulterers, an assembly of treacherous men. See verse 13, And the Lord saith, because they have forsaken my law which I set before them. Jer. v. 30, 31: A wonderful and horrible thing is committed in the land; the prophets prophecy falsely and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof? Oh, is there not a cause for sighing and crying for all the abominations that are committed in the land. Ezekiel, ch. ix: And he called to the man clothed with linen which had the writer's ink-horn by his side, and the Lord said unto him, go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry, that for all the abominations that be done in the midst thereof. And behold the man clothed with linen which had the ink-horn reported the matter, saying, I have done as thou hast commanded me. The sabbath is a sign, or seal, or mark, between God and his people, forever throughout their generations. The servants of God must all be sealed in order to stand in the time of trouble, in the battle, in the day of the Lord. If they have the mark, the seal of the living God, he will deliver them from the snare of the fowler, from the noisome pestilence, and cover them with his feathers, and under his wings shall they trust. His truth shall be their shield and buckler; they shall not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee; there shall no evil befall thee, neither shall any plague come nigh thy dwelling, for he shall give his angel charge over thee to keep thee in all thy ways.—Ps. xci.

Where there is no law, there is no transgression without the law; sin is dead for sin is the transgression of the law, and the wages or penalty of sin or of the law, is death. To what law is the penalty of death attached? Answer, the Sabbath law.—See Exodus i. 13-18, now then, because this sentence is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. And why is not the sentence of the holy

and divine Sabbath law executed speedily? Because mercy has interposed; Jesus Christ has stepped in between God and man and stayed the strong arm of the law, the sword of justice for a season, to give the rebel and transgressor an opportunity of repentance and forgiveness. But as soon as Jesus Christ steps out from between God and man, then the sentence of the holy, divine sabbath law, will be executed. Every one that has defiled the Sabbath by doing any work therein, and has not repented, found forgiveness and yielded obedience to the divine Sabbath law, will then surely be put to death. The law is not made void through faith, but faith establishes the law. The fruit and works of faith is obedience to the law; faith restores a man into obedience to the divine law. Show me thy faith without obedience to the divine law, and I will show thee my faith, by my obedience to the divine law, for faith without obedience to the divine law is dead. Read Romans ii. 11-29, and James i. 25, and ch. 2, carefully and ponder it well. It is not a law of bondage, but a perfect royal law of liberty, and when it is delivered, given into, and written on the hearts of God's people the effect will be glorious; it will produce unlimited love and obedience to God, and then, too, we shall love our neighbor as ourselves. These attributes will constitute man's highest bliss in the eternal state, while all flesh shall come up from one new moon to another and from one Sabbath to another, to worship before the Lord as long as the new heavens and new earth remain. No wonder that David cried out in all the fullness of his soul, *Oh! how love I thy law*, it is my meditation all the day. Glory to God, how the divine law sweetens as we near the fountain head, drinking deeper and deeper, and yet still deeper of of its quickening and enlivening cup. It is the law of life; it is perfect; it is royal; it is the law of liberty, and we shall soon range in all its freedom. Hallelujah to God and the Lamb forever.

My soul is full while I contemplate the glories of the divine law. But I must close; I have gone far beyond my first anticipation. For a more full and clearer vindication of this present truth, I will refer you to books written by Br. Joseph Bates, of Fairhaven, Mass.; that faithful soldier in the cause of present truth. Also, the present truth now being published by Br. James White, in Middletown, Conn. God will have this truth set in order before his people, that they may be without excuse in the great day, for according to Paul's Gospel, Rom. ii. 11-29, they will be judged by the law. The spirit is now counseling the members of the Laodicean church to buy gold tried in the fire. Present truth, and white raiment, and anoint their eyes with eye-salve that they may see, rebuking and chastening them and exhorting them to repentance, making a glorious promise to such

as receive the council, and rebuke, and chastening, and repent and overcome. But if otherwise, he will spew them out of his mouth. He that hath an ear let him hear what the spirit saith unto the churches. The long suffering of our God is now waiting as in the days of Noah, not willing that any that is of the beloved should perish, but that they should come to the knowledge of the truth and be saved.

And who is ready to count his long suffering salvation? Read James v. 19, 20; Jude xxii. 23; 2 Pet iii. 9; Isa. xxx. 18; Jer. iii. 12-14; Isa. xxix. 24. Oh ye Laodiceans, will you hear what the Amen, the faithful and true witness saith *to you*? Turn and read in the Revelation of Jesus Christ, ch. iii. 14-22; it is the testimony of the faithful and true witness, the beginning of the creation of God. He is standing at the door and knocking, will you open the door? will you buy gold tried in the fire, the present truth and white raiment, and anoint your eyes with eye-salve that you may see? Will you hear what the spirit saith to the Laodicean church? The last notes of warning are now echoing to you, is the word of this salvation sent? Will you receive it or reject it, and with a high head and stiff neck turn away? Then read the certain result in verse 16. Again we tell you, with all the confidence we had in '43 and '44, and ten-fold added to it, yea, with all the confidence we have in our Divine Lord and his inspired word, we tell you that the sound of the coming out of our High Priest is beginning to break upon our ear; and not long after his coming out God will roar out of Zion and utter his voice from Jerusalem and deliver his everlasting covenant, his law, into and write it upon the hearts of his people.

Now, as the giving of the law on Mount Sinai was an example or type for us and was written for our admonition, upon whom the ends of the world are come. But we are not coming to Mount Sinai, but to Mount Zion, the city of the living God, the heavenly Jerusalem, &c., Hebrews xii. 18-29. Now then, if it were necessary for the people, the congregation of the children of Israel, to be sanctified at Sinai when they received the law written and engraven in stone, how much more necessary now, when the law is to be written and engraven in their hearts. Shall we not have a time then for sanctifying the congregation? See Joel i. 14, 15, and ch. ii. 1, 2, 15-20.—Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, *sanctify the congregation*, assemble the Elders, &c. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, where is their God? Now mark the promise that follows: Then

will the Lord be jealous for his land and pity his people, yea, the Lord will answer and say unto his people, Behold I will send you corn and wine and oil, and ye shall be satisfied therewith, and no more make you a reproach among the heathen, but I will remove far off from you *the northern army*, and will drive him into a land barren and desolate, with his face towards the east sea and his hinder part toward the utmost sea, and his stink shall come up and his ill savour shall come up, because he hath done great things. Fear not, O land, for the Lord will do great things. When is this fast to be called and the congregation to be sanctified? Answer: When the day of the Lord is near, and hasteth greatly. See in connexion with Joel, Zeph. i. 14-18, and chap. ii. 1-3: Gather yourselves together, yea, gather together O nation not desired. Who are these not desired? Answer: God's people who now are a reproach not desired; the third verse tells who they are. See also Jer. xxx. 17, saying, this is Zion whom no man seeketh after; before the decree bring forth, before the day pass as the chaff before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you, seek ye the Lord all ye meek of the earth, which have wrought his judgment. Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger. Who are here exhorted to seek this preparation? Answer: none but the meek which have wrought his judgment. Now, then, when does the day of the Lord's anger come? Answer: when our high Priest comes out and lays aside his Priestly robe, and puts on the garments of vengeance; then the day of vengeance is in his heart, and the year of his redeemed is come, for it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion.

My brethren, the great day of the Lord is near. It is near and hasteth greatly. Get ready! get ready!! get ready, in the name of God, get ready!!! Blow the trumpet in Zion! sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach that the heathen should rule over them: wherefore should they say among the heathen, where is their God? Then will the Lord be jealous for his land and pity his people, and drive far off from them *the northern army*, the destroyer of the Gentiles.

But what kind of a trumpet is to be blown in Zion at this time, and what kind of a fast has God chosen for the present occasion? We find it recorded in the 58th chap. of Isaiah; this chapter was as verily written for the present crisis, and is to the Laodiceans as verily as that that is written to them in Rev. iii. 14, 22, and

is a part of the third Angel's message; as verily as that recorded in Rev. xiv. 9, 12. Here is the trumpet; cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. In verses 2, 5, some of their transgressions and sins are pointed out; they are a nation that did righteousness in proclaiming the hour of God's judgment, fall of Babylon, and midnight cry. But now God says of them, Behold in the day of your fast ye find pleasure, and exact all your labor or things wherewith ye grieve others. Behold ye fast for strife and debate, and to smite with the fist of wickedness. This synchronizes with Math. xxiv. 48, 51, but God says ye shall not fast as ye do this day, to make your voice to be heard on high, that is to make your doctrines sound on high among the ungodly, to gain a popular standing among the high ones of earth. But God has marked out the fast that he has chosen, and the blessedness of such as comply with it; read it in the remaining part of this 58th chapter in connection with Joel and Zeph. before quoted. Isaiah 56, is also present truth, mark the 1st verse, also the 2, 4, 6, 7, also chapters lix. and lx. and lix. and lxii. and lxiii. are good present truth. Now let us hear the conclusion of the whole matter, fear God and keep his commandments, for this is the whole duty of man.

God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.—Ecc. xii. 13, 14. The transgressions and sins of God's people, and their unsanctified state, has laid the foundation and necessity for the solemn fast to be called. God will have the sins of his people set in order before them, and God requires this to be done regardless of consequences. If they become greater enemies because the truth is told them, no matter, God will take off consequences; he bids to cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins. And then the nearness and greatly hastening of the great day of the Lord, and the terribleness of that day, are both solemnly urged as a most solemn and weighty motive to induce God's people to adhere to and engage in this solemn fast and work of sanctifying the congregation. Read Joel 1st and 2d chapters, and mark the 12-20, verses of chapter 2; therefore, also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. Read to the 20th verse, and then in Zeph. i. 14-18, the solemn motive and inducement is presented; and then the solemn duty and necessity of preparation, is solemnly urged in chap. ii. 1-3; the law demands the certain and unconditional death of the transgressor. But the demands of the divine law were satisfied in the death and sufferings of Jesus Christ for all those who do most heartily and sincerely repent of their transgressions of the divine law; for there are no other sins, and become reconciled to God and his law through the atoning blood of Christ, and yield implicit obedience to the commandments of the divine law. But all those who do not thus become reconciled to God and his divine

law, will as assuredly be put to death as that mouth of the the Lord Almighty hath spoken it. For he says my covenant will I not break nor alter the thing that has gone out of my lips. The law is not made void through faith. No, no, Paul delighted in the law of God after the inward man, with the mind or whole soul, he served the law of God, he said the law was spiritual, and holy, and the commandment holy, just and good; yea, he established the law, and says in the day when God shall judge the secrets of men by Jesus Christ according to my gospel, they shall be judged by the law; read Rom. ii. 11-29, God is about to do his work, his strange work, and bring to pass his act, his strange act. Now therefore be ye not mockers lest your hands be made strong, for I have heard from the Lord God of hosts, a consumption, even determined upon the whole earth, and a short work says Paul, will the Lord make upon the earth, Isa. xxiv. 21, 23, and says David it is time for thee Lord to work, for they have made void thy law. P. S. cxix, 226, verse; see Exo. xxxii. 26-29; Mala. iii. 2-7.

The truth is clear, that the king of the north brought to view in Daniel xi. 40-45, is the identical personage or power brought to view Jer. iv. 7, 13, and is there called the destroyer of the Gentiles. In Dan. it is said he goes forth with great fury to destroy, and utterly to make away with many. And as I said before, it may now emphatically be said, the destroyer of the Gentiles is on his way—and this fact is the signal for God's people to blow the trumpet and set up the standard towards Zion; read carefully Jer. iv. 5, 6, 7, 13. It is also the signal to the people of God of the nearness and greatly hastening of the day of the Lord. It is the signal for blowing the trumpet in Zion, and to sanctify a fast, and call a solemn assembly, and gather the people and sanctify the congregation, &c., as in Joel ii. 15-21, and Zeph. i. 14-18; chap. ii. 1-3, and other corresponding texts. I feel it is important that this point be understood. It shows our present whereabouts, present duty, and the present work before us. We shall soon reach the day and night cry, and then deliverance will come, and God will avenge his elect speedily. The scattering of the power of the holy people is accomplished, and all these things are now ready to be finished. The time has come to gather together and sanctify the congregation; see Zeph. ii. 1-3; Joel ii. 16; Jer. iv. 5-7, 13. Let them return unto thee, but return not thou unto them; Jer. xv. 19-21; see also chap. i. 17-19, and Ezekiel iii. 8, 9. But God would have the precious taken from among the vile. God says, is not this the fast, that I have chosen to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke. Who is ready to engage in such a work? See Isa. xvii. 4-7; read the whole chapter. See also chapter viii. 16-22.—Bind up the testimony, seal the law among my disciples; to the law and to the testimony, if they speak not according to this word, it is because there is no light in them; see Isa. viii. 16-22. Look out for a more perfect fulfillment of Math. xxiv. 49,—this is now being astonishingly fulfilled. This is a good sign for us; when they begin to do this work the Lord of that servant shall come, &c.

In writing this work, for the sake of brevity I omitted quoting profane history to show that the Mohammedan power answered to the prophetic history given in Dan. xi. 36-39, thinking it would be readily seen at the first glance. Since this work was put into the hands of the printer, and put in type, I was invited to speak on this subject. While speaking on this subject I was interrupted by an experienced historian, a prominent Advent preacher, and was not permitted to proceed farther, because I did not then and there produce profane history to prove that Mahomet magnified himself *above* the God of gods. This circumstance has led me to make this point more plain, lest the same objection should be in the minds of others. Now I am not under the necessity of proving any such thing—the text does not require it. Let me quote the text as it reads—And the king shall do according to his will; and he shall exalt himself and magnify himself above every god. Here is a plurality of gods, beginning with a little g, and signifies earthly kings or princes; and that the Mohammedan power has done this, please read Josiah Litch's prophetic exposition of the fifth and sixth trumpets, vol. 2, page 170. We here learn that the successors of Mahomet were the most potent and absolute monarchs of the globe. Read also pages 168, 169 and 173, and the latter clause of page 174, 179, 183 and 184. Here I might prove if necessary, that he magnified and exalted himself above the God of gods, for he rose up against the Prince of princes. He went forth to fight against the religion of Jesus, and to propogate Mohammedanism in its stead. Jesus is the God of gods, see Isa. ix. 6, 7, and chap. xliii. 10, 11; Titus ii. 13, 4; Rev. i. 5, 8, 10-14, and chap. xix. 15, 16; Acts iv. 12; Jude xxv. Prince of princes is the same as God of gods; but the text does not require any such proof, for he was only to speak marvelous things against the God of gods says Christ; Math. xii. 30, he that is not with me, is against me, and he that gathereth not with me, scattereth abroad. The Mohammedans went forth to fight against the religion of Jesus and establish Mohammedanism in its stead. Thus in this he did not regard the God of his fathers. In the Koran are spoken *marvelous things* which are against the religion of Jesus. It is another system of religion altogether. They went forth to fight against the religion of Jesus, and to establish the Mohammedan in its stead. Thus he not only spake, but practiced marvelous things against Jesus the Prince of princes, which is the God of gods. He shall not regard the God of his fathers nor the desire of women. Let me here quote from Guthrie's Universal Geography, vol. 1, page 459.—The women are not admitted into the society of men even at table; when the rich are desirous of dining with one of their wives they give her previous notice, when she accordingly prepares the most delicate dishes and receives her lord with the greatest attention and respect. The women of the lower classes usually remain standing or seated in the corner of the room, while their husband is at dinner, and present him with water to wash, and help him at the table. Now that he magnified himself above every god, earthly king, and honored the God of forces, read Andrew Crichton's History of Arabia; see vol. 1, pages 230 to 233, and page 221 and 212. Read especially

page 21 to 23; see vol. n. page 308-9 and 320. Crichton also agrees with Guthrie with regard to the treatment of women, as will be seen by reading their quotations. This history will be found in most if not all of the school district libraries.

Egypt in pushing against Turkey in 1830 and '40 was like to become master of the sultan's throne. This would have proved a conquest, and a violation of the treaty and alliance of 1815. It was in effect pushing against Eastern and Western Europe. So the allied powers regarded it and interfered to check his progress; so also the king of the north will come not only against Turkey, but against Western Europe, for he shall enter into the *countries*, overflow and pass over, and *many countries* shall be overthrown.